

1/6 A BREIFE
EXPOSITION
OF THE
XI. XII. and XIII. Chapters of
THE
REVELATION.

WHEREIN
MOST OF THE GREATEST
MYSTERIES contained in
the whole Book are unfolded.



The Contents are in the next Page.

L O N D O N,
Printed by M Simmons in Alderſe-gate-Street, 1 6 5 1.



The Contents of these Three CHAPTERS.

TH' estate of the Primitive Church before her dispersion.

The Churches first persecution by the Heathen Emperours.

The Flight of the Church into the Wildernesse.

The two Witnessees.

The rising of Antichrist, his seven heads and ten hornes.

The second Beast, and his two hornes.

The practise of Antichrist and his Clergy against the Church.

The Image of the Beast.

The Marke of the Beast.

The Name and Number of the Beast.

The End of the Beast, and destruction of his City.

The yeare of th' End of the World discovered by th' Author.



T O
His dread and Sovereigne Lord,
J A M E S the first, of England,
Scotland, France and Ireland,
King, &c. Grace and
Peace.

How many there are (most Noble King) that have aimed at the unfolding of this divine and hidden Prophecy, would require the skill and vertue of a Prophet to refer. 'T sufficeth to know they have all left the mark very faire and open for others to hit ; Wherein, howsoever their Zeale, by priviledge of charity, may find excuse, yet their ignorance and error, within these cases (no lesse hurtfull to the Reader, then dangerous to the Writer) may not find the like grace.

What I have seen or dreamt, I feare not to offer to the censure of time, the discoverer of error, and Mother of truth, appointed from above, th'only indubitate touch-stone of all divine and Prophetickall enterprises.

And although your Highnesse may doubt of my bold and hardy direction in this dangerous and scopulous sea, wherein so many great and learned Pilots have overshot the Cape, as one that feareth all Physitians for that he hath fallen into the hands of so many unskillfull ; yet forasmuch as the Church is sicke, and the physick of this prophesie needfull, I could not chuse but speak the things I know, leaving to your Princely gust to iudge whether the Needle of my Compasse bee truer toucht then theirs.

The Epistle Dedicatory.

And for this prophesie was directed chiefly unto Kings, unto a King I have the rather presumed to recommend the same: and unto You (most noble King) before all other, whose fame of wisdom, Justice, and goodnesse, hath advanc'd your name and Scepter higher then any power of greatnesse can doe.

And although it bee presented by one awaked out of time, yet if it may find but a little protection under your gracious favour for a season, yeares and age, I doubt not, will give it admiration and honour enough.

In hope of which grace most humbly I reverence your most Princely hands, commending all their labours to the God of Heaven, who hath exalted your arme so high and made you so honourable throughout his world.



CHAP.





CHAP. XI.

1. *The regenerate Christians only are the Church and heritage of God.*
3. *The residue are outcasts and refused.*
7. *Of the two testifiers and preservers of truth.*
13. *Antichrist killeth them, but the Lord restoreth them life againe.*
15. *Great dissention ariseth thereupon : the day of judgement is foreshewed.*

VERS. I.

And there was given me a reed, like unto a mete yard : and the Angel that stood by me, said, Rise and measure the Temple of God, and the Altar, and them that adore therein.



AS in a common field, a good Surveyor doth measure out each intercommoners severall, by stake or by rod: so in the wide and common field of Christians, the Lord commandeth his servant *John* to survey and apportion out his Church and partage, which he severeth from the residue of carnall Gospellers, and such like outcasts; in recommending unto us their inward frame and renewed graces, under the appellation and names of *the Temple of God, the Altar,*
A 3
and

and them that adore therein: meaning, that as in the Tabernacle of the congregation, the holy and most holy places (wherein stood the Table of the Shew bread, Candlestick, Altar of incense, Ark, propitiatory and oracle of god, over-covered within and without with Angel gold, into which places none but the priests might enter & adore) were separated by a vail from the outer Court, where the brazen altar was erected for all the house of Israel to enter and sacrifice, & which therefore was call'd the Court of the people: so in the common field and Vniversitie of Christians, they onely are the Church and heritage of God, which are sanctified in heart, and holy in life and conuersation, and separated (by the vail of regeneration, that is to say, by the tears of true repentance, and the assurance of pardon, and reconciliation unto God in Christ Iesus, ingraven in the tables of their hearts by the finger of the Spirit) from all carnal professors and nominal Christians, in whom is but an outward face and protestation of the name of Christ onely.

VERS. 2.

But the base Court which is without the Temple, cast out, and measure not, for it is given to the Gentiles: and the holy City shall they tread under foot two and forty months.

BUT as for those Common Catholique Christians, here resembled to the *base Court which is without the Temple*, because they are but overcast onely with a profession of my name, which heare my word, & participate my Sacraments, and yet are separated by an unregenerate heart, as by a vail, from those Altars and priests, in whom my name is honoured, *cast forth*, saith the Lord, *and measure not; for howsoever such unlearned*

XI. Chapter of the Revelation. 3

vened companions seem to boast in the name of my Church, and in the protestation of a Christian calling, yet they are so farre from belonging to my peculiar, saith the Lord, as that I have given them up in reckoning with the reprobate of the Gentiles, and they shall justifie mine account and rejection of them, by their like uncircumcised carriage and heathenish conversation : for they shall no lesse defile my holy Citie, that is to say, they shall no lesse hate, accuse, persecute, and keep under water the true and sanctified Christian, then do the hearthen and uncircumcised, as by over-long experience is wel known to the Church of God, which hath been, is, and shall be (till her captivitie be returned) opposed for melancholy, mad, new, factious, schismaticall, hereticall, by Christian Catholiques, politicians, Atheists, carnall Gospellers, and such heathenish protestors like to theis.

And that the Church of God may not look for other or better entertainment at these her intercommoners hands, she is here (by the prederminate counsell of God) to be troden like a way, by these Gentiles and heathenish Christians, 42 moneths, meaning moneths of yeers, to every moneth accounting (by propheticall supputation) thirtie yeers, as in the verse following shall be further manifested; confounding therein the Remissaries of Rome, who sweat to perswade that they are but moneths of days, thereby to turne the worlds eye from the great Antichrist that now is, to a pettie Antichrist which shall never come.

VER S. 3.

And I will give to my two witnesses, and they shall prophesse a thousand two hundred and sixty days cloathed in sackcloth.

DURING which time of the Churches disgrace and
A 4 desol.

desolation, for the greater comfort of her Children, and judgement of her adversaries, I will, saith the Lord; I, by a wonderfull outstretched providence, will preserve unto the world the light and power of my two Testaments, to guide their knowledge and conversation into the wayes of peace. Whereby the Lord manifestly reproveth the grosse and vaine expectation of those, that translate his meaning in this place to the coming of *Henoch* and *Elias*: whereas of *Henochs* return, either in flesh or in spirit, there is no syllable of promise in all the Scriptures, and as touching the spirituall returne of *Elias* promised, is already performed as the Lord him'selfe proveth.

Mal 4. 5.

Mat. 11. 14.

Now touching the time of their keeping watch while the world sleepeth, the Lord voweth it shall be 42. moneths before mentioned; which being dissolved into dayes, after the Kalender of the Hebrews (whose year did drive thirty dayes to every moneth, and twelve moneths to every year) amount to the iust number of 1260. dayes here specified: which computation of the years is observed throughout the whole Bible, *Daniel* onely excepted, who counteth after the use and stile of the Chaldeans, in whose tongue, and amongst whom he wrote; and consequently the moneths being Prophetically, that is to say, moneths of years, to each accounting thirty years, the reigne of Antichrist must needs endure 1260. years. Which manner of reckoning years by dayes, though it seem strange, is usuall notwithstanding with the Prophets of God, and therefore is called Prophetically, as *Ezekiel* a day for a yeare, and *Daniels* seventie weeks are weeks of years, every week containing seven years, as throughout this Prophecie. Also the moneths are moneths of years, to every moneth accounting thirty years. From whence we conclude, Antichrists three years and a halfe, both here

Ezek 4. 6.

Dan 9. 2.

XI. Chapter of the Revelation. 5

here and in *Daniel*, deciphered by a time, times, and halfe a time, to be years of years, every year containing 12. moneths of years, which amount to 360. years, and multiplied by three and a halfe, do in the totall amount to 1260. years.

And to the end the world may take better notice of these his two testifiers and preservers of truth, the Lord commiendeth the knowledge of the parties, by the description of their Garments, in saying, they are *cloathed in sackcloth*; thereby not onely dis severing their testimonies from all the soft and courtly commentaries of flesh and blood, which for the most are raised with infected matter, and vested with affected stile; but also teaching us that no man can re-aine to the Lord, before whom they minister, unlesse he serve in the same livery that they doe, and can turne over the leaves of his life and pilgrimage in fasting and sackcloth, and true repentance, as these his servants the Prophets and Saints have done.

VERS. 4.

These are the two Olive branches, and the two Candlesticks which stand in the presence of the Lord of the Earth.

ANd these my two Testaments are those two Olive Trees (saith the Lord) described by my Prophet *Zachary*, which stand and fructifie before the Ruiner of the earth for ever and ever. For their ease, that is to say, their word and judgements shal neither wither nor fade, though heaven and earth should perish and melt away. And they are also two Candlesticks, which carry in them the light of my truth, and power of my Spirit, the great Moderator of heaven and earth.

VERS.

VERS. 5.

And if any man will hurt them, fire shall come forth of their mouth, and devour their enemies; and if any man will hurt them, so must he be slaine.

ANd if any man shall wrest their word from the aime and intention of their meaning (saith the Lord) or turne their Prophecie out of the way, by perverting or clipping the honour or purpose of their word, the fire of my wrath denounced by the the mouth of these my two Testaments (for though they be two, yet they have but one mouth) shall surely judge and execute those lovers and makers of lies: and for the more assurance of this sentence against them, the Lord doth iterate the curse and vengeance of his heavy displeasure, saying, *And if any man will hurt them, so must he be slaine*; meaning (I say) by hurting, all manner diminishing of the words of their testimonie by fall, blasphemous, and lying expositions, as some have done.

VERS. 6.

These have power to shut heaven, that it raine not in the dayes of their Prophecie, and they have power over the waters, to turne them into blood, and to smite the earth with all manner of plagues, so often as they will.

FOR the Lord hath touched the mouth of these his two Prophets, as he did the mouth of Jeremy & the rest of his servants, of whom he saith, *Behold this day have I set thee over Nations and Kingdoms, to pluck up root out, destroy and thro v down, build and plant.* And in another place, *Therefore have I cut them downe by my Prophets, and slaine them by the words of my mouth.* Such priviledges the Lord hath given to these his two Testaments, that if they once shut the heaven, that it raine not in the dayes of their Prophecy

XI. Chapter of the Revelation. 7

that is to say, if they denounce a famine of the bread of life, to wit, the word and knowledge of God; or pronounce a sword to come upon a Nation, Kingdom, or People, which the Lord here signifieth by turning waters into blood; or if it pleaseth them to Prophecie (which the Lord here calleth to strike) of any Pestilence. Earth quake, or other judgement to come, such power is given them, that if they say the word, it is done, as it is written. *Heaven and earth shall perish, but the words of their Prophecie shall not passe till all be fullfilled.*

V E R S. 7.

And when they shall have finished their testimony, the beast which ascendeth from the depth, shall wage battell against them, and kill them.

AND when his servants the Prophets and Apostles shall have fulfilled their course, and be translated from the land of their labours, to the land of rest, leaving to the world the inheritance (as it were) of their ministry sealed up in the two Testaments of God, to preserve the feare of his Name, and the knowledge of his pleasure among the Sons of men, which the holy Ghost calleth *finishing their testimony*; Antichrist the Beast, whose proper place, whence he came, and whither he must, is here described by the name of the depth, shall not onely hurt and wound them by slanderous and lying Expositions, as his clerks and Affects doe, but shall set his feet upon their Necks, and tread downe their divine authority by the advancing of his cursed keyes, and the beauty of his whorish Church above them, which the Spirit calleth *waging battell*, inhibiting them to Prophecie, teach the words of their testimony vulgarly. And not onely putting them to silence, but also reproving, condemning them for corrupters, seducers, and

and sowers of heresies among the people; which presumptuous blasphemy and murder, the Spirit discovereth in saying that he shall overcome them and kill them.

VERS. 8.

And their carkasses shall remaine in the street of the great City, which is spiritually called Sodome and Egypt, where their Lord also was crucified.

AND the letter or text of their testimony, which the Spirit calleth their corps or carkasses, shall remaine in their Houses, Cels, Temples, hang their girdles through all the Cities and Kingdomes, where the Beast and his Church is adored; which in regard of their number be here named *the great City*, so in respect of their execrable worship and adulterous service, contrary to God and his holy City, they are here called also *spiritually Sodome*; meaning, that as Sodome her Sister did forsake the lawfull use and prescription of nature, and wrought filthinesse against nature; so these loathing truth, and loving lies, should erect strange oblations and propitiations, as contrary to the offerings and satisfactions of the Saints, as was the sin of Sodome opposite to nature.

And the Spirit further calleth them by the name of *Egypt*, for that in blindness and hardness of heart they every way match the presumptuous and indurate Egyptians, still pursuing and persecuting the truth, as *Pharaoh* did Israel, till the God of Israel destroyed them by the Spirit of his mouth, as he did *Pharaoh* and his host by water.

And in further detestation of the cruell murderers and inmanitie of this Beast and his adherents, the holy Ghost layeth the blood of the Prince of the Covenant to their charge also, as cunningly as they think

XI. Chapter of the Revelation. 9

think to convey his murder, and post it over to Jerusalem. For as the Lord doth lay the blood of his servant *Abel* to the charge of the Scribes and Pharisees of his own time, although he were slaine long before those Pharisees were borne, or Jerusalem builded, because they were the very image and lively imitation of his brother that murdered him: so the holy Ghost doth here lay the innocent blood of the Lord of glory to the Charge of this Crucifier, and his Citizens, because they are the Children and Generation of that high Priest, and those murderers which cryed, *Away with him, crucifie him, crucifie him.* And that we should not marvell thereat, the holy Ghost in another place goeth further, and saith, *In Jerusalem shall be found the blood of the Apostles and Prophets al- which, and all that ever for the testimonie of the truth were greataine on earth.*

V E R S. 9.

And there shall of the tribes, and people, and Gentiles, see their dead bodies three dayes and a halfe, and shall not suffer their corps to be laid in monuments.

And all Nations and Kingdoms where the Beast is worshipped (whom the holy Ghost for their trophanation in life and Religion, calleth Gentiles) shall have, handle, and gaze upon the letter and corps of his two witneses three days and a halfe, that is to say, the time, times, and halfe a time, wherein the Beast shall Reigne and persecute, even three propheticall yeares and a halfe, accounting (as in *Ezekiel*) all dayes for years. Neither shall they suffer the word of their Prophecie to be read, nor dispensed, understood, and laid up in the hearts of the people, the true and naturall monuments and sepulchres, wherein the testimonie of their words ought to be interred.

V E R S.

VERS. 10.

And the inhabitants of the earth shall be glad over them and shall send gifts one to another, because these two Prophets tormented them that dwell upon the earth.

ANd all the worshippers of the Beast, here noted for their number, by the inhabitants of the earth shall clap their hands over their owne inventions and rejoyce in the death of the truth, and make merry with Bonafires, Vigils, Festivals, Processions, and in token of joy, they shall send (as the Spirit saith) gifts one to another. Kings, and Princes, and people shall present and endow the Beast and his Church with donations, immunities, possessions, gold and silver offerings, &c. and the Beast (on the other side) shall requite their kindnesse with titles, bels, pardons, bulls, and such like: and the Spirit yeildeth a reason of this their wicked and ungodly comfort, because they had put out the eyes of his two Prophets, that their whoredomes and prophesies might not be reprov'd; then which, no thing can be greater torment to the wicked, no more unfavoury to them that perish.

VERS. 11.

And after three dayes and a halfe, the Spirit of life from God entred into them, and they stood upon their feet, and great feare fell upon all that saw them.

ANd forasmuch as in the death and extermination of Antichrist by way of dependencie, consisted the life and resurrection (as it were) of the Scriptures; the Spirit foresheweth, that after the reign and persecution of the Beast, which here (as in the ninth verse) is determined by three dayes and a halfe. God will raise up faithfull and prudent Priests and Shepherds of understanding hearts, who shall rightly divide the words and testimonies of his two witnesses

ses, which the holy Ghost signifieth, in saying that the Spirit of life from God entred into them: for as the letter & text of the Scripture is the corps thereof, so their true intent and meaning is the Spirit and life of them; and by the faithfull ministry of such as the Lord shall raise in and about that time, and for that purpose, the testimony of his two Prophets shall be restored to their strength and (as it were) to their walking againe, which the Spirit signifieth in saying, *They stood upon their feet*, as well to the terror and astonishment of all lying and stupidious expostors, as to the fear and admiration of the children and justifiers of wisdom, as the holy Ghost concludeth, saying, *And great feare fell upon all that saw them.*

VERS. 12.

And I heard a loud voice from heaven, saying, Come up hither: and they went up into heaven in a cloud, and their enemies saw them.

And the restauration of the true meaning of the Scriptures, which their enemies so long kept under, by all unjust and cunning shifts, shall be more famously knowne and published, then that they may any longer hinder or stop the glorious course of their wonderfull instauration, which the Spirit intendeth in saying, that *I heard a voice from heaven, saying, Come up hither*; meaning that it should be more possible for their enemies to stay *Elias* Chariot from ascending, or pull the wind back from pursuing this point, then to resist the wisdom of the same, the which shall vindicate the abuse of the Scriptures, and by the power of their ministry (as in the strength of a cloud) shall hold them up, and restore them and to their spirituall and heavenly meaning againe: and the Beast with all his Sorcerers and lyers, which have been their long and ancient enemies, shall see the glory of their regeneration, and wonder, and die.

VERS.

VERS. 13.

And in that houre there was made a great earth-quake, and the tenth part of the City fell, and there were slaine in the earth-quake names of men seven thousand, and the rest were cast into a feave, and gave glory to the God of heaven.

ANd at such time as it pleased God to begin his work of instauration, and to cause the day-spring of his Gospel to shine out of the night of Antichrists darknesse; the abominable and desolate profanation of the Beast, which had so long time over-cast the earth, was in such sort discovered, that the very roote of his throne and usurped authoritie was dangerously shaken, which the holy Ghost closely foldeth up, in saying, *There was made a great earth-quake.* And further fore sheweth, that out of this concussion there should arise so great defection, that the tenth part of his worshippers should revolt from him, and that this revolt and defection must cost the lives of many thousand men, which the Spirit uttereth in a manner of speech strange to us, but usual with the Scriptures, calling men names of men, as Chap. 3. 4. and meaning by *seven thousand* many thousand, using the determinate number of seven indefinitely, and for a number indeterminate, as it is also in Scripture often. Which broils and bloodshed concerning the institution of religion, are so sufficiently reported in the Commentaries of Bohemia and Germanie, and in the troubles of France and Flanders, and other Nations, as if it were purposely registred in prooofe of this prophesie.

Lastly, the Spirit concluding, foretelleth that many kingdoms in this defection, should quite forsake the Beast, and haste them out of Babylon home again to build the walls of Ierusalem, and to restore the morning and the evening Sacrifice of praise and thanksgiving

XI. Chapter of the Revelation. 13

thanksgiving, as in the former time, and in the dayes of old, in saying, *And the rest were cast into a feare, and gave glory to the God of heaven.*

V E R S. 14.

The second Woe is gone, and behold the third Woe will come quickly.

THe first woe was the blasphemy of Arianisme, which the holy Ghost in the ninth Chapter most aptly resembleth unto a smoake ascending from the depth, saying, *That the Sun was darkned, and the aire with the smoake of the pit;* meaning by the *Sunne*, the Son of God; and by the *aire*, the word of his truth, by whose onely meane and interposition, the object of his Deitie was truly discerned: and in regard of this first woe which was kindled by *Arius*, wherewith the inhabitants of the earth (as the Spirit foretold us) should be tormented five moneths, meaning moneths of yeares, which by Prophetically account amounteth to one hundred and fifty years, which was the time of the *Arian* persecution, as in the Ecclesiasticall Histories more plainly appeareth, The holy Ghost, I say, in regard of this first woe, calleth the tragicall reigne of Antichrist the second woe, whose long time of tyranny within this Chapter, in a generall manner is declared, and in the 13. Chapter following, more particularly and exactly discovered, though at the writing of this Prophesie, it had his being onely in the foreknowledge of God, and was not yet begun to be acted, much lesse fully ended: yet in respect it is here in a generall manner fully revealed, the Lord (to whom all things past and to come are present) saith, *The second woe is gone*, upon determination whereof the third woe must ensue; which, for it surpasseth both the former in terror and greatnesse, the holy Ghost bringeth it in with a word of audience, *Behold, the*

third woe will come, meaning the great and terrible day of the Lord, fore-denounced by his servants the Prophets, in the which all Nations shall stand as Prisoners before him, and receive every one according to the wayes wherein their heart hath walked.

And because the day of the Lords comming in glory, and consummation of the world shall not long tarry after the determination and consumption of Antichrist (as in the last verse of the thirteenth Chapter following , shall be more fully declared) the holy Ghost addeth the word *quickly*, as a precise note of his speedy comming, which our Lord also in another place confirmeth by a like word immediately, saying, *And immediately after the tribulation of those dayes*, (speaking of the tyrannous reigne of the selfe same Antichrist) *they shall see the Son of man comming in the clouds of the aire.*

Mat. 24.

VERS. 15.

And the seventh Angell sounded with a Trumpet, and there were made loud voices in heaven, saying, The Kingdomes of this world are made our Lords and his Christs; and he shall reigne for ever and ever. Amen.

TH'understanding of this verse dependeth upon the 8. Chapter, where it is said, *And when he had opened the seventh Seale, there was made silence in heaven &c. And I saw seven Angells stand in the sight of God and there were given them seven Trumpets, &c.* Where the holy Ghost meaneth by the Lamb, the Son of God, and by opening the seaventh Seale, a more particular discovery of all such things as concerne the estate of his Church from his ascension to his comming in Majesty, divided into seven acts, declared by seven Trumpets, sounded by seven Angels, of which acts the sixth was the pageant of the delolation of Antichrist; the seventh and last is the comming of the

• *XI. Chapter of the Revelation.* 15

the Lord in the clouds of Heaven, and consummation of the world, uttered in these words, *And the seventh Angel sounded with a Trumpet, and with a loud voice proclaimed, the Kingdomes of this world, so long time usurped by Monarchs and Antichrists, which by right of Lordship and Inheritance, did evermore belong to the God of Heaven, and Prince of the Covenant, shall now at length be restored to the right Lord and lawfull owner, and of his reigne, dominion and glory, there shall be no end, as the Spirit concludeth, saying, And he shall reigne for ever and ever. Amen.*

V E R S. 16.

And the four and twenty Elders which sat on their seats in the sight of God, fell on their faces, and adoring God, said, We thanke thee Lord God Omnipotent, which art, which wast, and which shalt come, because thou hast received thy great power and brighnesse.

BY the foure and twenty Elders is meant the testimony of Moses and the Prophets, who for that they spake by the seven-fold Spirit of Majesty which burneth night and day about the Throne of God, are here said to sit on their seats in the sight of God. And for that their judgements denounced from time to time against Antichrist and his Worshippers, are now justified upon them, and the everlasting Kingdom of the Lord their God (who hath stretched his wings from Sea to Sea, and from the river to the end of lands) is now set up for evermore; therefore the Spirit saith, that they fell on their faces, and adoring the justification of God, brake forth in praises and thanksgiving, saying, *We thank thee Lord God Omnipotent, &c,*

V E R S. 17.

And the Gentiles were angry, and thy wrath is come, and the time of the dead to be judged, and to render reward

to thy Servants the Prophets, and Saints, and to them that feare thy Name, little and great, and to destroy them that have corrupted the earth.

AND all Kingdomes, Nations and people which have evill intreated Jerusalem, and made a sport of the shame and affliction of Jacob, shall now reap the fruit of their savage and hea herish lives, and (mangre their fury) shall endure the wrath and judgement of him, who with justice judgeth and fighteth, as the Spirit affirmeth. saying, *And the Gentiles were angry, and thy wrath is come, and the time of the dead to be judged.* And the Spirit further testifieth, that the Lord (for whose glory that day was made) shall render to every one their due hire or wages, (for so the Original importeth, commonly interpreted reward) first to his Saints and servants, and all that overcome, their hire and wages, which by promise, and for his owne Name sake, is due unto them; Next, to all execrable Atheists, blasphemous Catholics, incredulous Heathen, liars, Hereticks, carnall Gospellers, and all other brazen and unregenerate Christians, the hire and wages which to their works and deeds, and merits is due, as the Spirit concludeth, saying, *And to render reward unto thy servants the Prophets and Saints, and to them that feare thy name little and great, and to destroy them that have corrupted the earth*

But concerning this seventh age, wherein the Lord shal come in Majesty to judge the quick and the dead, the Holy Ghost deferreth yet a while to speake more particularly thereof, and resumeth more exactly to intreate of the terme and persecution of Antichrist, and his accomplices against the Church and Spouse of Christ, that so the glory of his justice in their just reformation and judgement may bee more bright and manifest.

CHAP. XII.

1. A confirmation of the Prophe y following.
2. The description of the Church, and of her Primitive fruit.
4. The Chur hes first persecution raised by Ethnick Rome, by whose immnity it came to passe, that her beauty was no more seen in her visible and eminent graces, but lived here and there dispersed and scattered over the face of the Earth.
8. The great battell berweene Christianisme and Paganisme, Christ and his Truth overcommeth Jupiter and his profanition.
18. The Emperour removeth his Throne, pretending to stop the float of th' Enemy, but intending to root out the dispersed remnant of the Church.

VERS. I.

And the Temple of God was opened in heaven. and the Ark of his Covenant was seen in his Temple, and there was made lightnings, voices, thunders, earth-quakes, and great haile.



H' Apostle having drawne in the former part of this Prophecie a slight draught (as it were) and designment of Antichrist, doth now in the Prophecy following revisit and perfect the discovery of the Beast, and hang him up to the view and discerning of heaven and earth. And to the end that this his worke of manifestation may carry in it faire and uncontrrollable credit, the Apostle in this Verse assur-
eth

reth us, that he revealeth no other word concerning the Church and her pressures here on earth, during the personall absence of her Lord, then that which he heard at the Councell-table of God, which he delivereth in a manner of speech usuall with the Prophets, *And the Temple of God was opened in Heaven, and the Ark of his Covenant was seen in the Temple*, alluding to the Temple of Jerusalem, and signifying thereunder that the words of this Revelation are no lesse sooth and true, then if he had received them from the Oracle of God, which spake from over the Ark of his Testament, within the Temple of Jerusalem, whose words and answers, for their divinity, Majesty, power and glory, are here, as elsewhere, figured by voyces proper to God, and not to man, as *lightning, thunders, earth-quakes, and haile.*

V E R S. 2.

And a great signe appeared in Heaven, a woman cloathed with the Sunne, and the Moone under her feet, and on her head a Crowne of twelve Starres.

BUT before the Spirit takes in hand to discover the persecutors of the Church, it p'leaseth him first to describe the Church it selfe: that so the barbarous immanitie of her enemies may be more apparent and justly abhorred, being used against a creature of such virginnall, innocent and patient modestie, who for her rare and admirable beauty is here called *a great signe*, or heavenly apparition, symbolizing her tearfull, modest, sober and matron-like behaviour, with th'appellation and quality of a woman; for so she is in holy Scriptures often called, *The fairest woman, the Kings daughter, daughter of Sion, daughter of Jerusalem, the Spouse of Christ, Mother of the just, &c.* And to the end she may the better be discerned of us, the Apostle describeth her garments and wearing, saying, *she was cloathed with the Sunne*, meaning that she had

XII. Chapter of the Revelation. 19

put on the Lord Jesus, Sunne of justice, that is to say, her Soule was vested with an assurance of the mercy and love of God in Christ Jesus her Lord; which justice or justification of the Spouse and her children, is called in holy Scripture by way of Metaphor, *the white stone*, and *the wedding Garment*. For as a Stoele or Garment covereth the shame and nakednesse of our vile bodies: so the mercy and love of God, insured us in Christ Jesus our Lord, hideth the shame and nakednesse of our sinfull souls. And to prove that her Garment was truly woven of the two divine threads, to wit, the assurance of mercy, and the assurance of love in Christ Jesus her Lord; the Spirit giveth in for evidence, the fruits of this her lively and justifiCALL faith, closely hiding her newnesse of life, her hatred of sin, and her love of God, as under a vaile, in these words, *And the Moone under her feete*; signifying thereby, that she had now quire forsaken and forgotten her fathers house, that is, had flaine her naturall, sinfull, and wonted affections, and was revived, and renewed in mind, and with her Lord was now risen, and ascended up, as he into the heaven of heavens, so she to a new custome and carriage of life, far above and higher then the Moone: for all her study and hearts delight was now in heaven, where her hope, her love, her life, and her dearest Lord liveth and reigneth, God, to be praised for ever and ever, Amen.

Last of all, the Spirit setteth forth her head-attire, whereby her honour and estate was best knowne, and wherein she most delighted, saying, that she wore on her head a Crowne, made of a metall much finer then gold, for it was made of the doctrine of the 12. Apostles, who for that they are the Lords lights, and lanterns to guide the feet of sinners when sin hath benighred them, are here cal'd by the names of Stars, *And on her head a crowne of twelve Starres.*

VERS. 3.

And being great with child, she cryed, travelling and labouring to be delivered.

AND by the words which her eares received, her heart conceived, and she was great with feare and godly sorrow, travelling under the burden of her sins, and restlesse desire to be reconciled to God: which anguish and paines of her sorrowfull heart and broken spirit, the Apostle most excellently compareth to the sorrows of a woman in travell. In which her spirituall labour and paine, she could by no means be relieved or eased, untill her Lord were fashioned in her, that is, untill her heart were sanctified by faith: for no Treacle could heal her miserable wounded soul, but the assurance of mercy onely; nor any water could quench the burning flames of her restles desire, but the love of God onely, insured her in Christ Jesus her Lord, and written in the fleshly tables of her heart, by the finger of God, according to his promise, his first and last and everlasting covenant.

VERS. 4.

And another signe appeared in heaven, for lo a great red Dragon having seven heads and ten hornes, and on his heads seven diadems.

AS night doth follow day, and the shadow the body, so must the Crosse follow Christ, and affliction his Church; whose Sunne could no sooner shine, but the envious man raised up a mighty storme of persecution to cloud the brightnesse of her beautifull beams; which for the extraordinary furie thereof, the Apostle calleth a *wonder* or *signe*, meaning the Churches first and primitive persecution raised by *Ethaik Rome*, who for his power, immanitie, and malice to the Church of God, is here called a *great red Dragon*; and both for that his Throne and City was seated on seven hills; as also for that he was in all im-

XII. Chapter of the Revelation, 21

impietie, pride and prophanation, the torall sum and epitome (as it were) of all the seaven Monarchies, unto whom (from the beginning of time, to the end thereof) was given and granted the charter and commission of blaspheming God, and corrupting his world (as in the 13. Chapter following is more particularly discovered) the Apostle addeth, *Having seven heads.*

And in regard his power did beat downe the power of all Nations, and made spoile and purchase of all Kings and Kingdomes on earth, the Spirit saith, he had *ten hornes* : for the hornes signifie Kings and Kingdomes, and the number of *ten* include all, be they never so many, as all numbers are made of ten, and their reduplication, be they never so infinite.

And because he came to advance his head so high, by the power of his sword, his Leaders and legions, the Spirit crowneth his heads with magnificence and diadems, saying, *And on his heads seven diadems.*

VERS. 5.

And his taile drew the third part of the Starres of heaven, and cast them to the earth. And the Dragon stood before the woman which was ready to be delivered, that when she had brought forth, he might devoure her Son.

THe head of this great red Dragon, was his Regall first estate, governed by *Romulus* and six other successive King coats, which *Seneca* calleth his infancy or nonage, wherein he lived, swathed and nourished in blood 244. years, as his owne Historian reporteth.

The body of this great red Dragon was his Consuls second estate, which *Seneca* calleth his full age, part Aristocraticall, part Democraticall, and was therefore stiled, *Senatus populusque Romanus* : from whence partly by reason of his over-weight and sulsome abundance, as one of his owne noteth, *Romanis laxitas mundi & rerum amplitudo damno fuit* ; and partly for want

want of enemies abroad to wreak their proud and kingly humours on, he fell into th'intestine evill of civill wars at home, which did cast him into his minority and wardship againe.

And this his last estate of regiment imperiall, the holy Ghost here calleth *his taile*; which consisteth of a rout of Monarchs, seventie Keyfars long, who for that they so furiously persecuted and havocked the blood of the chiefeſt Saints and servants of God, the Spirit saith that with his cursed *taile he drew the third part of the Starres of heaven, and cast them to the earth.*

And not contented with the slaughter of his faireſt lights and stars of his Church, proceeded to desolate the whole hoast of heaven, even all the seed of the Spouse, named before the Churches child, and here *her Son*, meaning those in whom, by the ministry of his faireſt stars (his Servants the Apostles) Christ was now formed, and of whom the Church was now ready to be delivered ; for so much the Apostle unfoldeth in these words, *And the Dragon stood before the woman which was ready to be delivered, that when ſhee ſhould bring forth, he might devoure her ſon.*

VERS 6.

But ſhe brought forth a man-child, who was to governe all Nations with an iron rod : and her Son was taken up to God, and to his Throne.

BUT notwithstanding all their fury, the Church brought forth her first fruit, which for their faith, charity, labour and patience, the spirit nameth a *Man-child* : and because they followed the Lord in the Regeneration, and overcame by keeping his words and works unto the end, they received the ſelfe-ſame honour, which to their Lord alone and in chief belongeth, namely, that they shall judge the Tribes of Israel, and have dominion over the Nations, and shall rule them with a rod of iron, and break their glory like a potters vessel.

XII. Chapter of the Revelation. 23

as the Lord hath promised, *Mat. 19. & Apoc. 2.*

And in remembrance of the tender care and providence of God over the seed and first fruit of his Church, the Spirit concludeth, that when they had ended their course, they were taken up to God, and to his Throne, far from the reach and rage of their enemies.

VERS. 7.

And the woman Fled into the wilderness, where she had a place prepared of God, that there they might feed her a thousand two hundred and sixty dayes.

BUT the Church of God, here named the woman, mother of this faire and primitive fruit, being no longer able to weather out her stormes, was enforced to hide her beauty, and to retire her selfe into the secret chambers of Gods providence and her owne conscience, and to take up her lodging in the desert; not that her light was utterly extinguished, as her enemies reproach her: for although she were dispersed, distressed, and enforced to hide her extraordinary and eminent graces; yet the beauty of her true repentance and of her lively faith, seconded with a charitable life and patient expectation of better things to come, still shined as a Candle in a darke place; and like a ship preserved in a tempest, she remained still the same, of whom the world was not worthy; never wanting the loving protection of her dearest Lord, who in all her troubles was mindfull of her, as of *Elias* his servant, or *Israel* his first-borne; carefull to provide her, both of honourable harbour and princely diet. Her resting place was restlesse, strewed and scattered far and neare over the face of the earth; for such a lodging did best besee me her broken and restlesse heart, which sojourned in earth, but dwelt in heaven; and did also best defend her person from the furious inquisitions of her enemies.

Neither was her Lord lesse loving and provident
con-

concerning her food, for he preserved for her diet the two witnesses of his eternal Covenant, that from their breast she might suck the pure and whole milke of grace and life, that so she might be both nobly harboured, and princely fed during the tedious and odious Reigne of the great Whore the Church of Rome, who during her exile should usurp her Chair and under the vizard of her name should persecute her name and generation, a thousand two hundred and sixty years, here (as before) mystically deciphered under a thousand two hundred and sixty dayes.

VERS. 8.

And there was waged a battell in heaven, Michael and his Angels fought with the Dragon; and the Dragon fought, and his Angels.

AND at the same time that the Temple of God was opened in heaven, the Apostle also foresaw that great and bloody contention, then which (since the dayes of heaven) was never waged greater, great in regard of the Armies, and great in respect of the cause.

The Armies great, as well for the greatnesse of the Generals, as for the valour and number of their Forces.

The Generall on the one side, was the power of God, deciphered by *Michael* the Prince of the Covenant, who stood for the children and people of the Highest. The Generall on the other side, was the power of Satan, figured by *Ethnick Rome*, here (as before) called the Dragon.

In their Forces are to be considered the Leaders and the Souldiers. The Leaders and Captaines on the part of *Michael* were *Divus Petrus*, *Divus Paulus*, *Divus Johannes*, and the rest of that divine and Noble order of Saints. And on the Dragons part were Leaders and Chieftains, *Divus Tiberius*, *Divus Caligula*,
Divus

XII. Chapter of the Revelation. 25

Divus Claudius, Divus Nero, and the rest of that most filthy and execrable traine.

So great was the multitude and number of Soldiers, that none of what degree, sex, age, or condition soever, but must be prest for the one side or for the other; the valour and vertue of the Soldiers exceeded all praise; few subdued many, the weak overcame the strong, a handfull of Christians a world of infidels.

The cause was great, and higher then the heavens; whether God or Belial, Christ or Jupiter. Christianisme or Paganisme were more venerable for antiquitie, majestie for amplitude, more constant for continuance, and in all other respects of wisdom, honour and Majestie more worthy to be embraced and adored of the sons of men; which was for life contended by the Dragon, his Angels and Affects, and was for life withstood and disapproved by Michael and his Angels, and their followers. The issue of this contention followeth.

VERS. 9.

But they prevailed not, neither was their place found any more in Heaven.

AS the battel was great, so was the victory glorious: for though the Dragon with his sapient Senates, his prophane Angels, and his uncleane abettors, intended all their forces, moving (as it is in proverb) heaven and earth to make room for the abomination of Jupiter, and to keep under water the everlasting Lord and Prince of the Covenant; as among the many Monuments of time is sufficiently proved and maintained by Orosius, and by him, to whom he wrote, in his book *de Civitate Dei*; yet the Spirit foreseeing the Dragons folly, and how in vaine he kickt against the spur, in scorne of his presumption saith,
But

But he prevailed not ; and concluding affirmeth, that the possession of heaven (so long time usurped by incestuous murderers, and execrable curtizans, gods and goddesses of their owne forging) must be resigned now to the true Lord and owner of all, who hath taken his place at the right hand of the Father, and hath deposed for ever from their usurped titles of deitie, all gods and goddesses, phantasmes made of worms, created and divified by th'inventions, relations, consecrations, and canonizations of the Dragon, his Taile and successors, as the spirit discovereth in saying, Neither the place of them was found any more in Heaven.

VERS. 10.

And that great Dragon was throwne downe, the old Serpent, called the Devil and Satanas, which seduceth the whole world, and he was cast into the earth, and his Angels were throwne downe with him.

AND the great and prophane power of the Roman Monarchy, which had so long time oppressed and corrupted the earth, was now at length detected, and thereupon disseized of, and from her usurped claim of heaven for ever, as the Spirit discovereth in saying, *And that great Dragon was throwne downe.*

And for that the Devil did corporally dwell (as it were) in her, spreading the beams of his wickednesse at full, in all idolatry, impietie, and presumption against God, and in all oppression, injustice and immanitie towards man ; the Spirit crowneth her with the cognoments of her Sire, calling her, for her malice to the truth, a *Serpent* ; for her crimination of the Saints, a *devil* ; and for hostility to God and his Saints, *Satanas* : speaking therein, after the manner of the Lord himselfe, who calleth his treacherous steward a *Diuel*, though he were a man, because the fullnesse of Satan did dwell in him, filling his heart with

XII. Chapter of the Revelation. 27

with such a perfect hatred of his innocent Lord, and lamentable love of his guilty penie, that he sold Canaan for Egypt, heaven for hell, and God for silver.

And because th^t impietie of Governors, is not onely their owne decay by evil doing, but also by enforcement and evil example, the ruine of their people ; the Spirit layeth the seduction of the whole earth to the charge of the Dragon, for ruling it after the level and prescription of Rome, saying, *which seduceth the whole world* ; and thereupon giveth just judgement and sentence of death against him, namely, that as in his beginning he crept out of the earth, and by the scale of his wickednesse ascended so high, as to presume to thrust his haughtry head into heaven, and build his nest above the stars ; as did his antecessors, *Assur, Belshazzar, Darius, Alexander*, and the rest of their compeers : so by a like power of sword and cruelty, he shall shortly returne to his friends againe, and be made even with the earth, from whence his stock and first estate was borrowed ; and the power of his Cæsars, counsell of his Senators, sophistry of his Sorcerers (which with such indurate and obstinate minds, stood for th^t honour and worship of Devils) should be no longer able to uphold the reverence of their *Jupiter Capitolinus*, who was now detected for a Rogue, and by the voices of *Michaels Angels* (as by whips and palports) was sent home againe to the place of his birth, namely the earth, from whence his mortall and vile genealogie was taken, and with him also were Cæsars undivified, and (for all their Senates proud relations) were made to take up the grave for their latter end, and shame for their fame, and wormes for their heritage, as the Spirit foretelleth, saying, *And he was cast downe unto the earth, and his Angels were throwne downe with him.*

V E R S.

VERS. II.

And I heard a great voice in heaven, saying, Now is made salvation, and force, and Kingdome of our God, and the power of his Christ, because the accuser of our brethren is cast downe, who accused them before the sight of our God day and night.

Neither was this famous victory obtained in a corner, or spoken in the ear, but (as the Spirit reporteth) so valourously gotten, and so audibly proclaimed, that all the world heard the report thereof, witnesse the records of those times, at which the holy Ghost pointerh' in these words, *And I heard a loud voice in heaven, saying,* and sounding the victory of Christ and Christianisme against the Dragon and his Angels, his forcerers, and their prophane and idolatrous paganisme, in these devout and divine notes, *Now is made salvation, and force, and the Kingdome of our God, and the power of his Christ;* and yieldeth a reason of this so pious and triumphant joy, because the folly and fury of the Dragon and his Angels, which so continually accused the Saints and servants of God, for pestilent fellows, movers of sedition, maintainers of sects, polluters of the Temple, reachers of new Gods, enemies to *Cesar*, word-sowers, babblers, blasphemers, is now upon setting and going downe for ever. Which death and downfall of their spirituall whoredome, the holy Ghost discloseth in saying, *Because the accuser of our brethren is cast forth.*

And for the greater comfort of the Church, and judgement of her enemies, concludeth, that there is a perfect Court-roul kept, as well of the sufferings of the Saints, as of the slanders of their foes, so openly committed in the face of the Court, and before a judge of so clear a sight and eternall memory, as that they shall never be discharged or forgotten, which the Spirit inferreth in saying, *Who accused them before the sight of our God day and night.*

VERS.

XII, Chapter of the Revelation. 29

VERS. 12.

And they overcame him by the blood of the Lamb, and by the word of their testimony ; and they loved not their lives even unto the death.

LAST of all, the holy Ghost discovereth the spirituall armour and weapons wherewith the Angels and servants of *Michael* obtained this famous victory over the Dragon and his Sectaries, and saith, that they were tempered of these two divine vertues, faith and patience. For by the shield of faith, which the Spirit (by a metonymie) calleth *the blood of the Lamb*, and with the sword of his two witnesses, and by the word of their testimony, they overthrew all forces and arguments drawne from reason or reading, which the Spirit observeth in these words, *And they overcame him by the blood of the Lamb, and by the word of their testimony ;* and all such arguments as were drawn from the block, as fire, sword, persecution, interdiction, and such like, the Children of the Church quenched them with tears, prayers, patience and martyrdom, as their Lord had given them charge, and left them example ; which the Spirit uncovereth in saying, *And they loved not their lives even unto the death.*

VERS. 13.

Therefore rejoyce O Heavens, and you that dwell in them. Wo to the Earth, and to the Sea, because the Diuel is discended to you, having great wrath, knowing that he hath but a little time.

AS after victory followeth division of spoile, so the Spirit shuts up this heavenly conquest with triumph and joy, inviting thereunto all the Saints and servants of God, which have from time to time maintained and defended th'honour of his Name against the Dragon, his forcerers and forceries. And because by their good profession and godly conversation they testified the glory of God (as doe the heavens

30 *An Exposition of the*

vens) by their obedient conversions; the Spirit crownerh them with the name of the heavens, saying, *Therefore rejoyce O heavens, and you that dwell in them.*

And on the other part, pronounceth *Wo*, first to all Nations and Kingdomes accessary to these spirituall whoredomes of the Dragon, whom (according to their earthly mind) he most aptly resembleth to the earth; next, to the Empire it selfe, as the *scelerum caput* and stable of iniquity, whom for his fearful power and unbridled rage, the Spirit most elegantly calleth by the name of *the Ocean*, and *the Sea*: and concludeth his *wo* with a reason why, because both in one and other, the power of Satan had taken such deep root, that the more the light of the truth did bewray their madnesse, the more they strove and stormed against it; and so much the rather, because their *sin* was now at the highest; and that the Kingdome of Christ did garher so fast upon them, that of necessity a mutation of their fortunes must needs follow, with a subversion not onely of their Paganisme, but also of their power *Cæsaricall*; which the Spirit closely foldeth up in these words, *Knowing that he hath but a little time*; which one Apostle also observeth, *2 Thess. 2.*

VERS. 14.

And when the Dragon saw that he was thrown to the earth, he persecuted the woman that brought forth the man-child.

AND when the raging Romane Empire saw, that his maintenance of *Jupiter*, and his idol art of making shrines, was to descend for ever (as among many voices, some even to this day are heard to cry vengeance upon his idols, inforcing them with shame to resigne their usurped titles of gods, and claime of heaven, to the true Lord and owner thereof) he tooke the course of the wicked, whose custome is,

(as

XII. Chapter of the Revelation. 31

(as one of their owne noteeth) *Malitia alia aliam trude*, and to add sin to sin (as a holy one saith) to quench his thirst with drunkeunesse: for so proceeded this Beast, adding to his blindnesse boldnesse, redeeming his blasphemy, with rage and persecution; and was so far from comming to himselfe, and taking up repentance to wash away his crying sins, that (as the Spirit concludeth) he more and more pursued the Church, and persecuted the woman which brought forth her first borne and primitive fruit, here called, for their faith, their patience, and their godly valour, *the man-child*.

VERS. 15.

And there was given unto the woman two wings of the great Eagle, that she might Flee into the desert, unto her place, where she was nourished for a time, and times, and halfe a time, from the face of the serpent.

BUT the Lord, who had so dearly bought his Shunamite, was no lesse carefull to preserve and carry her to the place of her rest, with a strong and outstretched providence, even upon his own 2 wings, whose feathers were made of the truth of his promise, sealed and delivered by the hand of his two witnesses, which the Bridegroom, of purpose left with the Spouse, to accompany and guide her, whenever she removeth. If she travell by day they are her leading cloud; if by night, they are her pillar of fire: if she flie, they lend her wings; if she wander, they harbour her; if she be naked, they cover her; if in prison, they visit her; if captive, they redeem her; if she be weak, they sustaine her; if blind, they lead her; if she be heavy, they comfort her; if sick, they recover her; if she doubt, they resolve her; if she erre, they direct her; if she thirst, they give her to drink; and if she hunger, they feed her, and make her so strong of constitution, that aff-

flitions are rejoycings to her, banishment a haven, dispersion a friend, losse and death advantage. And by these comforts (as by hands) they convey her to her solitude and restless place of rest, as the Spirit discovereth, saying, *But there were given to the woman two wings of the great Eagle, that she might Flee into the desert, unto her resting place, where, ever since her primitive dispersion, she hath lived strewed and scattered far and neer, over the face of the earth, seen and knowne of her Lord, by whom she is protected, and of the Children of wisdom, of whom she is justified: and so doth and must remaine hidden and retired into the privy Chambers of Gods providence, and her owne Conscience, during the Reigne of Antichrist, whose curst and arrogant supremacie, was to rise out of the ashes of the Dragons Emperiority, as the holy Ghost prophecyed.*

And thus, hiding her eminent primitive graces, must closely and silently keep the Lords watch, and stand upon her honourable guard three propheticall years and a halfe, here (as in *Daniel*) determined by a time, and times, and halfe a time, from the reach and rage of the Serpent, his taile and successors.

V E R S. 16.

And the Serpent cast out of his mouth, after the woman, water, as it were a Flood, that he might make her to be carried away with the Flood.

ANd when the Dragons train of Cesars (who, for their malice to the truth, and seducing the Nations, are here called by the name of the ancient enemy and seducer of mankind, *the Serpent*) saw, that they could no longer havock the Church of God, by reason of her close sight and secret dispersion, they devised to pursue her with their bloody edicts, and sacrilegious constitutions, which they breathed out
ag ainst

XII. Chapter of the Revelation. 33

against her, in such raging and furious manner, as the Spirit therefore resembleth the violence of their barbarous inquisitions, and unprincipely rescripts unto the unmercifull rage and current of a flood, hoping, that as by their un placable fury they had dispersed and driven the Spouse to corners, so by the due execution of their cruell promulgations, they might utterly consume her generation, and blot out all letters of her honorable name; for to that white onely they aimed, as the Spirit concludeth, *That he might make her to be carried away of the Flood.*

VERS. 17.

And the Earth help the Woman, and the Earth opened her mouth, and swallowed up the Flood, which the Dragon cast out of his mouth.

BUT in reliefe of the Churches pressures and persecutions, her Lord gave charge unto his hand-maid the Earth, to comfort, help and succour her his Spouse: and as *Moab* was charged to hide the chased Israel of God, and not bewray him that was fled and escaped, but to dwell with him, and to give him covert and protection from the face of the destroyer; so here the Earth was commanded to reach forth her helping hand, and to take in and harbour the Lords exiles, in the secret chambers of her desarts, mountaines and caves, that so she might either afford her close and quiet safeguard, or in witnesse of her faith, and prooffe of her patience, receive the blood which her cursed brethren spilt; which courtesie and tender favour, the Spirit remembreth to the perpetuall praise of the benefactors of the Spouse, saying, *But the earth help the woman, and opened her mouth, and swallowed up the Flood which the Dragon cast out of his mouth.*

And the Dragon was wroth against the Woman, and went to make battell with the remnant of her seed, which keepe the Commandements of God, and have the testimony of Jesus Christ.

ANd notwithstanding the Dragon by his taile of *Cæsars*, had thus massacred and dispersed the Church, yet was he not so satisfied, but for very rage fell into a melancholy mood, for cause he could not quite consume and root her honour out, as the Spirit discloseth, saying, *And the Dragon was wroth against the woman.*

And forasmuch as the Churches beauty did most shine in the East, Syria, Greece, Asia, where she was borne and bred, the Dragon thought it his best (in policie, which evermore with him was held for chiefest Religion) to itch and set forward his den, and hold his Court further East; which purpose of his, as close as it was, the holy Ghost discovereth, in saying, *And he went*; and noteth the true end wherefore he went, not so much to barricade and stop the float and incursion of the barbarous enemy, as he (forsooth) pretended, as to pursue and consume the dispersed remainder of the Spouse, as the Spirit unfoldeth, saying, *to make battell with the remnant of her seed, who for that they were just of the making and growth of the Churches first and primitive fruit, holding the mystery of faith in a good Conscience, as the first-borne did; the Spirit setteth them forth in the same lively colours, saying, which keepe the Commandements of God, and have the testimony of Jesus Christ.*

XII. Chapter of the Revelation. 35

VERS. 19.

And he stood upon the sand of the Sea.

AND the Dragon removed his throne, and left his ancient seat and City of Rome, where he had now kept Court almost a thousand years, and went and pitched his Throne anew in a haven Towne, between Pontus Euxinus, and Propontis in the East of Thracia, anciently called Byzance, and there erected the new City of Rome, and called it after his owne name, Constantinople, the City of Constantine: which translation of his residence and chair of estate, one of his owne also noteth.

*Constantinus apud Thraces, qua Bosphorus aquor
Thracius Euxinis Ægeum ingurgitat undis,
Constituit sedem Imperii.*

C 4

CHAP.



C H A. P. XIII.

The description of Antichrist and his Devotaries.

The description of his Clergy and of his Religion.

The Character of Antichrist.

The number of his Dayes, and the end of his Reigne.

The year of th' End of the World, discovered out of Dan. 12.

V E R S. I.

And I saw a Beast ascending from the Sea, having seven heads and ten hornes, and upon his hornes ten Diadems, and upon his heads names of blasphemy.



AND presently upon the remove and translation of the Empire, the Apostle espied that wicked one, Antichrist, man of sin, in saying, *And I saw*; who in regard of the tyrannous power and bloody use of the unbridled jurisdiction, that should be given him, he is here termed (as in holy Scriptures other Monarchs are) *a Beast*, that is to say, a kind of Government, Kingdome, dominion or power, exercised and acted by a succession of tyrannous, bloody and beastly men.

And albeit his perfection in evill stood yet aloof, and was very far off, young and tender, as lying in swathing clouts; yet the Apostle descryeth him, as it were through a chink, in saying, *comming up*. For after the translation of the Empire, and that now *Ethnick Rome* began to play the Christian, he was well nigh a hundred years closely creeping & climbing up, before

XIII. Chapter of the Revelation. 37

before he could advance his cursed head and claim of super-eminency. Concerning which ambitious puffed of vaine priority, so fair and evident mention is made in the monuments of time, that the incredible boldnesse of the adversary is no lesse marvellous then his incurable blindness, that hath so long time stumbled at this stone, and so often spurred us by way of vaunting to shew them (if we dare or can) when this apostasie of Antichrist tooke her rise and first commencement: which daring vaunt of theirs, the holy Ghost tripping over as a thing which is or ought to be knowne unto us, namely, that the horne of Antichrist and his apostasie did then first sprout out, when his Church first obtained at the Dragons hand, priority of place, suffrage and censure over all. For as the Tree puls up the creeping Ivie, so the primacie of the Church of Rome pulled up th'aspiring supremacie of the Bishop thereof; which Church preheminance and prelation (after long ruffling and shouldring) was first obtained at the hands of *Honorius* (tho afterwards upon greater concertation and daggers drawing, it was by other Cefars and Kings confirmed, renewed and amplified) who by th'advantage of the weaknesse and death of his elder brother *Arcadius*, having obtained power and protectorship East and West, subjected the Church of the East Empire (which most withstood the West and Romane supremacie) with all other Churches whatsoever, to the Church and Sea of Rome, at the instant suit and importunity of the now Bishop of Rome, whose name was then *Innocent* the first, in the first year of his creation, and in the yeare of Redemption 406.

But the holy Ghost (I say) passing over the punctuall and exact moment of time, when the Egge of Antichrist and his apostacie was first laid, as otherwise sufficiently preserved unto us, proceedeth to detect the place where and from whence he should arise

arise, saying, that he saw him lift up his hardie head from the sea, meaning by the sea, as in the sixteenth of this Prophecie, the surging, tumbling and raging Sea and City of Rome, where also by a like loquution he callerh all Kingdomes subjected to her, by the name of Rivers. And that this Beast should thence arise, and there (and not elsewhere) keep Court and residence, the Spirit proveth by an argument drawne from the shape and proportion of the Beast, for he had the seven heads and ten hornes of the Dragon, meaning that he should sit upon the Dragons hills, and reigne in and oyer the Dragons City, and aray himselfe with the spoils of the world, and hold in subjection the Kings and States on earth, as the Dragon did ; for so much the Spirit intendeth in saying, *having seven heads and ten hornes*. And least the unwary Reader should mistake this great Antichrist for that great Dragon, or this Beasts supremacie and his pestilent succession for that Beasts super-eminencie and his execrable taile (as many unwarily have done) the holy Ghost, in emblazoning his coat, giveth him a most exquisite difference, in saying that he wore his *diadems*, not upon his heads, as the Dragon did, but upon his hornes ; signifying thereby, that he should not come to his Crown and vain-glory by the strength of his sword, his leaders and his legions, as the Dragon did, but by the base and voluntary submission of all such Cæsars, Kings and Princes, as should with one counsell and force, deliver up their authority and power secular to the devotion and pleasure of the Beast, and therefore the Spirit crowneth not his heads, but his hornes, saying, *and upon his hornes ten diadems*. And concluding sheweth (even by his head-attire) how far unlike this Dragons High Priest of Rome was and should be to the Lords High Priest of Jerusalem, who (in stead of having his head-attire emblemished with holinesse to the Lord, as had his servant Aaron) should

XIII. Chapter of the Revelation. 39

have his head-peece beslobbered with names of blasphemy, and upon his heads names of blasphemy, whereof prooffe is made in the sixth verse following.

VERS. 2.

And the Beast which I saw was like to a Leopard, and his feet as a Beare, and his mouth as the mouth of a Lion, and the Dragon gave him his owne force, and his throne, and great power.

AND forasmuch as the Apostle fore-saw that this Beast should be a far greater adversary, and a far longer persecutor of the Church of God, then any of the Monarchies which did arise afore him; he shaped him an outside answerable to his inward making, framing his parts of the most notable persecuters that ever were; as concluding him for his extraordinary wickednesse *the odd fellow*, the totall sum and very accomplishment of all other.

And first for his presumption, in extolling himselfe above the Prince of the Covenant, desoulng his sanctuary, desolating his sacrifice, burning his statutes, and enforcing the humble and meek to the abnegation of the truth, by blood, fire, stappadoes, and such like exquisite torments; the Spirit resembleth him to his arch-type *Antiochus* descended from the Monarch of Greece, here (as in *Daniel*) deciphered by a Leopard, *And I saw the Beast like a Leopard.*

Secondly, in pride of life, in pomp and luxury, the Spirit equalleth him with the Monarch of *Persia*, and likeneth his arrogant and voluptuous gate to her ten Kings, here (as in *Daniel*) deciphered by a Beare, *And his feet as of a Beare.*

Thirdly, the holy Ghost ascribeth unto him the proud, prophane and cursed mouth of the Monarch of *Babylon*, in commanding the dwellers on earth (upon paine of fire and furrace) to adore his golden Idol, which he had dedicated with cornets, sackbuts, psalteries,

psalteries, dulcimers ; which also the Spirit covereth (as *Daniel* doth) under the mask of a Lion, And his mouth as the mouth of a Lion.

And last of all, lest haply he should be least beholding unto his *Bella Nympha*, his dearest Lady and mistress of Rome, the holy Ghost saith, that the love of his Patronesse the Dragon, was equall to the love of a father towards his son ; for she made him heir apparent, and Lord of her Empire, subjecting all things to the feet of his censure, and confirming unto him her throne and Palace of Lateran, with all the demelnes and glory of Latium, as one of his own also noteth

Latiumque relinquit
Christo, & Romuleam septem cum collibus urbem.

V E R S. 3.

And I saw one of his heads as it were slaine to death, but the wound of his death was cured, and all the earth was in admiration after the Beast.

AND presently after this great Antichrist was risen, the Apostle foresaw such a wound given to one of his heads, that the Beast was in eminent danger to be stricken downe againe, and slaine in the very egge, for so much the Spirit noteth in saying, *And I saw one of his heads as it were slaine to death.* For the better opening of which wound, we must not onely remember the Beast hath seven heads, but we must also step a little forward, and crave the assistance of the seventeenth Chapter concerning the interpretation of the seven heads, which saith, that *the seven heads are seven hills, and they are also seven Kings* ; discovering the true seat and situation of the City of Rome, where Antichrist should keep his Court and residence, by the *seven hills.*

And by the *seven Kings* the seven Monarchies which from the beginning of the world to this day have successively risen and reigned over the earth, of which

XIII. Chapter of the Revelation. 41

which seven, the Assyrian Monarchie was the first, and the Roman the sixth, of both which and their pue-fellows, is further revealed in the 17. Chapter following. Meane time we are here to observe, that as the holy Ghost doth therefore call his seven heads by the name of seven hills, because the seat of Antichrist should be there, and not elsewhere placed and planted ; so he nameth them also *seven Kings*, because the power of Antichrist should be an extraordinary-soveraignty, compounded of such spirituall and temporall claims and jurisdictions, as should be equivalent in presumption and prophanation, to all the transgressions of the seven Monarchies, which from the beginning hitherunto, have blasphemed God, and corrupted his world.

This foundation laid, doth shew, that this deadly wound given to one of his heads, which (as after appeareth) was the wound of a sword, cannot be meant of any one of his heads after the first signification, as they are hills, but as they are Kings, and subject to the sword: and so by consequence intendeth, that one of his imperiall heads, and namely his faire *Adonis*, his minion, Lord and Master of Rome. of whom he had so lately received his breath and being, was so deadly wounded, as that the Beast himselfe, thereby was in great danger of extinction. Thus having found the head, let us look unto the wound, that so we may the better discern the great danger the Beast was in, delivered in these words, *as it were slaine to death*. This deadly wound was given and driven home to the head by the sword and incursion of the West Gothes, under the leading of *Alaricus*, who in the nineteenth year of *Cesar Honorius* (of whom the Beast some foure yeares before had received his life) entred Italy, and gave such a deadly stroke unto his powerfull pate, that for very feare, the beast lockt himselfe up in his den at *Ravenna*, while the enemy

ript

ript up the streets of his imperiall City, filling them with famine, fire and sword ; which night of woe, or rather beginning of her wofull night, made an ancient friend of hers, who in her youth did love her over-well, to bewaile and bind up her deadly wounded head, with an old Ballade, after the tune of the burning of Troy.

*Quis cladem illius noctis. quis funera fando
Explicet aut possit lachrymis aquare labores ?*

Urbs antiqua fuit multos dominata per annos.

And having thus mortally wounded the head of the Beast (in the yeare of salvation 410. and 1157. years after *Romulus* had raised her walls with his brothers blood) proceeded to seize upon the rest of his dignities, havocking and burning his chiefest honours, *Latiun*, *Campania*, *Apulia*, *Lucania*, *Calabria*, where raging and devising how to extermine the power of the Empire for ever, and to spread his glory over all, was by sudden death blotted out, leaving his purpose and his Army Royal to his wives brother *Ataulphus*, who in like raging hast and fury returned to Rome, with an obstinate intent and resolution to obliterate the ancient name of Rome for ever, and to call her (in honour of his people) *Gothia*, or after his owne name *Ataulpha* ; which counsell and purpose of his, had it beene effected, *Sir Antichrist* with all his primacies and supremacies had bid us good night long ago ; and all his gainfull enlerludes of *Fides vestra*, and *Ne deficiat fides tua*, and *Pasce oves*, and *Tibi dabo claves*, and *Quorum remiseritis*, with all his pestilent painted traine of succession, had been dasht in repeating, before ever they had come on stage. But to the end this recovery might be the plague sore of the earth, his deadly wound was healed, as the Spirit saith, *But the wound of his death was cured*. For by the pleasing prayers and subtile intercessions of the Emperours sister *Placidia*, whose beau-

ty which

XIII. Chapter of the Revelation. 43

ty and body was espoused to *Ataulphus*, for such a time his fury was averted, and his designe dissolved, and himselfe not onely content at her amorous mediation to grant the City of Rome pardon for her name, but also to leave her eclipsed and dying honour, with all her Italy, to her stupified *Honorius*, who for feare was crept into his earth at *Ravenna*; and taking his Spouse *Placidia* with such dower as himselfe listed, departed Italy, and pitched his Tabernacle in *France*. then one of the chiefest Provinces of the West Empire. And to this Plaister the Spirit pointeth, in saying, *But the wound of his death was cured.*

And the holy Ghost foreseeing the greatnesse of the Beasts power to come, which was yet but like unto his sin; and how that Satan his creator, who had formed him after the image and perfection of his owne wickednesse, should afford him such letters commendatory to all the world, which naturally loveth wicked inventions, that the primacie of his Church and supremacie of his person should overspread all, and obtaine the praise of the earth; concludeth of him in this manner, *And all the earth was in admiration of the Beast.*

V E R S. 4.

And they adored the Dragon which gave power to the Beast; and they adored the Beast, saying, Who is like unto the Beast, or who may war with him?

AND the children of misheliefe ascribed to the Dragon inhibited honours, decking his heathenish Christianisme with names of holy, and most holy, titles due to God alone; and they adored his execrable inventions and doctrines of divels, worshipping and divysifying his uncircumcised train of Cæsars, who had granted unto Antichrist such power incomparable, and uncontrollable jurisdiction, which the Spirit anatomizeth in these words, *And they adored the Dragon which gave power to the Beast.* And

Dan. 8.

And as in evill there is no meane, so these children of unbeliefe went on, and bestowed like titles and magnifications upon this base and vile Antichrist, who as the Prophet long agoe foretold us, by policie should prosper, and by peace destroy many, and strike his adorers with such a spirituall drunkennesse, that they should not onely hang their gold, but their faith also upon him, and verily beleieve that this vile and despicable Antichrist, Delegate to *Romulus*, and Deputie to *Cesar*, was Vicar to the Lamb, and successor to *Peter*. And thus rejoycing over the errour of their owne fantasie, should with *Pigmalion* admire and dote upon the idol of their owne carving, and falling downe should adore and crie with that drunken King, *Great art thou, O Bell, and in thee is no deceit*: which occasioneth the Spirit (in detestation of their madnesse) to disclose their shame, saying, *And they adored the Beast, and said, who is like unto the Beast, or who may war with him?*

VERS. 5.

And there was given to it a mouth, speaking great things and blasphemies, and power was given to it to worke fourty two moneths.

AND as the Dragon did bequeath unto Antichrist, his throne and his power in so large and ample manner, that his priestly key was in cutting and killing, so like the Dragons sword, that he that is wise, may easily perceive, one craftsman made them both: so Satan the Master and seducer of them both, endow'd his Antichrist with mouth and lips so like his own, that whoso hears him open, may truly say, *Quam similes habent labra lactucas*, like lips like lettice; at which the Spirit pointeth in saying, *And there was given to it a mouth*; and proveth it by an argument drawne from the fruit of his lips, *speaking great things and blasphemies*. Whereof the Prophet Daniel also

Dan. 7.

in-

XIII. Chapter of the Revelation. 45

inditeth him, forerelling that he should open his execrable mouth, and speake words against the most High; of which presumptuous and blasphemous magniloquence, the holy Ghost arraigneth him more particularly in the verse following.

And the Prophet also further reporteth, that *times and laws, and great power should be given into his hand, for a time and times, and the dividing of a time; butting and bounding his tyrannous reigne and government within the self-same circle and period, as here the Spirit doth, by another like propheticall construction, saying, And power was given unto it to worke forty two moneths.* Dan. 7.

VERS. 6.

And he opened his mouth unto blasphemie against God, to blasphemie his name and Tabernacle, and those which dwell in heaven.

IN discovering the blasphemous mouth of Antichrist, the holy Ghost doth first and principally challenge him for presuming to lay hand upon his divine and spirituall sword, and to weare the name and title of Vicar to the Lamb, which title, name and honour, is onely due to the Spirit of the Lamb, the onely moderator, comforter, & commander of all the Lambs affaires and forces in heaven and in earth: and of this principall blasphemy the Apostle condemneth him, in saying, *And he opened his mouth unto blasphemy against God.*

Next, the Lord challengeth him for presuming to blaspheme the word of God, superadvancing his whorish Church above the divine eternall testimony, in and by which the Son of God is named and knowne; which contumely, offered to his most holy word, the Lord accounteth as done to himselfe and his most holy name; for so the holy Ghost speaking of that Lord that is faithfull and true, who with justice judgeth

geth and fighteth, saith, that he was cloathed with a garment sprinkled with blood, and his name is called, *The Word of God*. The pourtraiture of which divine and essentiall word, is the ingraven Scripture of his most holy and written word, and of this blasphemy the Spirit inditeth him in these words, *To blaspheme his name*. Lesse marvell then, if like a raging flood, down bearing all before him, and overflowing all banks of obedience towards God, he dare extoll his cursed head above all that is called or named God, that is to say, all magistracie, authority and power secular, which by Gods owne ordinance and commandment, is the onely true, lively and immediate representation of his owne person, justice and government here on earth, in and over all temporall causes and persons, as well Ecclesiasticall as civill, of which high treason one Apostle also convinceth him, 2 Thess. 2.

No marvell then, if thus daring to blaspheme the Lord of the house and his annointed Deputies, he dare blaspheme the house of God, wherein his name is honoured, cursing, reviling, and reputing it a house of schismatiques, heretiques, excommunicates; which blasphemous and undeserved wrong, the holy Ghost layeth to his charge, in these words, *and his tabernacle*.

And last of all, to shew that there is neither end nor measure in his black, presumptuous and blasphemous mouth, the Spirit further chargeth him with blaspheming the Saints and servants of God deceased, cursing, reviling and condemning their doctrine, and yet blessing, adoring and erecting their shadowes, sepulchers, and shrines, for mediators, intercessors, and reconciliators betweene God and the sinner; like their cursed fore elders the Israelites, who boasted in the descent of their Father *Abraham*, and yet blasphemed the faith of *Abraham* their Father, of which blasphemous and indcible contumely against the Son of God, and his most holy Spirit, the Apostle con-

XIII. Chapter of the Revelation. 47

condemneth him, saying, *And those that dwell in heaven.*

VERS. 7.

And it was given unto him to make battel with the Saints, and to overcome them; and power was given him upon every people, tribe, tongue, and Nation.

ANd as after lightning followeth thunder, so after Antichrists blasphemy followeth his persecution, as the Spirit testifieth, saying, *And it was given him to bid battel to the Saints; which the Prophet Daniel by way of exposition also plainly setteth forth, saying, That he should murder and consume the Saints and servants of the most High, and with the cursed Philistims should make his festivalls of Samsons afflictions.*

And in further amplification of this his carnificious fury, the Spirit setteth forth the largenesse of his charter and commission, by an excessive loquution, foretelling us that it should be so large and generall, that the fire of his prophane and sycophanticall keys should take hold upon every nation and tribe; as if we please to cast an eye upon the time past, and confer what he had, with what he hath, we shall easily discern the meaning of the holy Ghost in these words, *And power was given him upon every tribe, people, tongue, and nation.*

VERS. 8.

And all that inhabit the earth adored it, whose names be not written in the booke of life, of the Lamb which was slain from the beginning of the world.

THe holy Ghost having in the former part of this Chapter discovered the birth, place, person, power, blasphemie and persecution of Antichrist, descendeth now to the description of his creatures and devotaries, foretelling us that they should be such onely (for unto such onely the particle *all* is here re-

strained) as have their portion and interest in this life, whose piety, heaven, hope and glory is here, and not elsewhere; which kind of out and overcast Christians, the Spirit describeth by a periphrasis most proper to their naturall and inbred disposition, saying, they are *those that inhabite the earth*; therein discovering them as by a difference divisive from such as are the Lords pilgrims and strangers on earth, having here no permanent abode or place of rest, but seeking the things which are above, attend with patience the revelation of a life and City to come, not made with hands, where their Lord and their Redeemer liveth.

And the Spirit proceeding sheweth further, the supreme hidden, and unperceivable reason why the adorers of Antichrist thus defiled the ornaments of their calling, and why they loved lyes more then truth, the Beasts penance, more then Gods repentance, the Beasts beliefe, more then faith towards God; the Beasts miserable merits, more then the fruits of the Spirit, hatred of sin and love of God, because (as holy David saith) *they were not found in the Lords record, nor written with the righteous*: for so much the Spirit unfoldeth, saying, *whose names be not written in the Booke of life, of the Lamb which was slaine from the beginning of the world.*

V E R S. 9.

If any man have an eare, let him heare.

TH' Apostie having sufficiently deciphered the nature and carriage of Antichrist and his creatures, commeth now to discover his reward and judgment, which howsoever it tarry little or long, is of necessity the reward of sinne. But before the Spirit draweth out his sword, it pleaseth him in his accustomed mercy, to awake his Church and her enemies, and to move them to a feare and reverent attention, by a general

sum-

XIII. Chapter of the Revelation. 49

summons, proclaiming, *If any man have an eare, let him heare.*

VERS. 10.

He that shall lead into captivity, goeth into captivity : and he that shall kill with the sword, must be killed with the sword : here is the patience and the faith of the Saints.

THe holy Ghost in this verse calleth Antichrist to the Barre, and sets him before the world, for the very *hee*, on whom the wrath of God and his heavy displeasure is to be executed. For he, who under colour and pretence of weeding out and rooting up of heretiques, hath brought into the Church, captivity, inquisitions, tortures and torments, to the horrible murder and slaughter of the Saints, when in such cases (notwithstanding) he had neither precept nor example in the life of the Lamb, or his Apostles so to doe ; *hee*, even *hee*, saith the Lord, is that party, against whom this just judgement of retaliation is laid up in store to be executed upon him in that day, when the Lord shall bring againe the captivity of his Church, which for their sins, he hath given up to the sword and fury of the Beast, untill she have borne the burthen of her shame, and (as the Prophet saith) renewed her beauty by her sorrows, and her glory by *Ezek. 39* her persecutions, and then shall be fulfilled that which was spoken by the Prophet, *Wo to thee that spoylest, and wast not spoyled : and didst deale wickedly, Isa. 33.* when they did not wickedly against thee : for when thou shalt cease to spoyle, thou shalt be spoyled : and when thy sin is ended, thou shalt be rewarded ; as here also the Spirit denounceth, testifying that God shall scourge him with his owne inventions, and repay him home in his owne coine, saying, *He that shall lead into captivity, shall goe into captivity, and he that shall kill, shall be killed.*

And in consolation of the Spouse, concludeth, that howsoever Antichrist and his Delegates foolishly

thought, by afflicting the Church, to destroy the Church, yet in her afflictions, consisteth the very strength and approbation of her children; for by the things they suffer, they learne obedience, and through patience their faith is consecrated, by the which they are perfected and made inheritable of the promise of God: all which mercy and favour is commended unto them under the hand and seale of afflictions, by which, their mad and drunken adversaries thought to consume them, and like fools did not consider, that as the workman doth square the stone by strokes, and as the Snake doth cast his old skinne by passing through sharpe stones, so the Lord doth renew his Spouse by stripes, and brusheth off her old affections, by passing her through the asperitie of tribulation; which holy and hidden consideration, causeth the Spirit to honour the sufferings of the Saints so highly, as to ascribe unto them the chiefeest stayes and supportations of their precious hope and calling, namely, *patience and faith*, saying, *Here is the patience and faith of the Saints.*

V E R S. II.

And I saw another Beast comming up from the earth, and he had two hornes like the Lamb, but he spake like the Dragon.

THe holy Ghost in the verse foregoing, having pronounced sentence of death against Antichrist, before he comes to the execution thereof, descendeth to the arraignment and condemnation of his Clergie, that so they may be carted to the valley of *Hinnom* both together, whom the Lord here figureth under the name of the Beast, saying, *And I saw another Beast*; comprehending under the singular number of *one Beast*, by a manner of speech common to the holy Scriptures, the whole corporation and university of *false and lying teachers*, who from the first *Eremite*,
Hypocrite,

XIII. Chapter of the Revelation. 51

Hypocrite, Father, Priest, Monk, Fryer, to the last trumping and vagabond Iesuite, have avouched the honour and adoration of Antichrist, And is most aptly deciphered by their earthly, sensuall, and divellish minds, in pointing to their countrey and place of extraction, whence and where such weeds doe grow, saying, *comming up from the earth.* And commendeth their making and acquaintance to us, by two exquisite tokens, the one their person, the other their doctrine. Touching their shape and person, the Spirit saith, that it was in robe and exterior appearance, the very face and countenance of the Lamb, deckt and garnished with his owne two hornes, to wit, the Law and the Gospel, wherewith the Lamb doth save and kill; for so the Spirit saith, *And he had two hornes like the Lamb.*

But as concerning the use and force of the hornes, the Spirit saith, they were therein so contrary to the Lamb, that when they did open, either to teach the Law or preach the Gospel, they spake and taught like the Dragons Doctours, and like the Priests of Jupiter, teaching and preaching unto the children of the world, that they ought to worship the God of heaven, as the Dragons Priests had taught their fathers to worship the Gods of the heathen. Which detestable prophanation of the worship of God, and preposterous adoration of his name, the Spirit detecteth, in saying, *But he spake like the Dragon.*

V E R S. 12.

And all the power of the first Beast he did in his sight, and he made the earth and the inhabitants therein to adore the first Beast, whose wound of death was cured.

BY the power of the first Beast, is meant the purpose and plot of the Dragon, for the upholding and establishment of their false and godlesse religion, to the prophanation and extinction of the true wor-

ship and service of God, which forasmuch as he could not effect by force and open enmitie, I meane by the bloody persecutions of his prophane and Ethnick Cæsars, he did devise to put a new string to his old bow, and to work it out by fraud and falshood of friends, and thereupon perswaded his Ethnick Cæsars, that in policie it was the best to play Christians, forasmuch as the world was now so given, as *Jupiter* with all his idols must needs give place to Christ, because most voices went that way.

And the better to bring the mystery of iniquity to passe, he caused his new christened Cæsars to set up a race of sycophanticall, high, and princely Priests, who under colour of proctering the affairs of the Lamb, should cunningly clap *Jupiters* coat upon the Lambs back, and bestow all the ceremonies and ritualls of *Jupiter* and his idolls upon Christ; that so, by turning *Jupiters* worship into Christianisme, he might turne the worship of God into Paganisme and idolatry, and that so, he might at the least, prophane and desolate the true worship of the true God, whose Majesty and truth of deitie, they could no way blemish.

And for the better successe in this their project, should cause to be erected throughout all Kingdomes and Nations, certaine covents and swarmes of false, ungodly and prostituted Clerks, who by avouching and maintrining against all commers, that Antichrists name is *Simon Peter*; and that the supremacie his Cæsars and his Kings gave him, is the very keys of heaven and hell, which the Lamb committed to the dispensation of his Saints and servants: and that the throne and seat of wickednesse, is *Peters* Chaire and Sea Apostolique; and that the execrable forme of *Jupiters* worship, wherein his Lords and Cæsars delighted, is the very true worship and service of God, which the Lamb and his Apostles delivered.

And by these mist, legerdemains, and new editions

XIII. Chapter of the Revelation. 53

ons of old idolatry, should establish in the sight of Antichrist, the selfe same prophanation, and devout impiety, which his Antecessors the Cæsars so ardently embraced; for so much the Spirit rippeth up, in saying, *And all the power of the first Beast he did in the sight of Antichrist*: and thereby so strongly deluded and seduced the children of disobedience (most properly here, as elsewhere, described by the name of *the earth and the inhabitants therein*) that they loathed the Sacrifices of the God of heaven, and refused to worship, as the Lord commanded, and chose rather (as the Spirit saith) to adore the first Beast, that is to say, to worship the God of their fathers, as the Dragon commanded them, just after the prescription of his Cæsars, and manner of the heathen.

And that we may the better discern, from whom those Proctors of Don Antichrist borrowed this their abominable Church service, the Spirit remembreth the repaired wound of their masters creditors pate, mentioned in the third verse, *Whose wound of death was cured.*

VERS. 13.

And he did many signes, so that he made fire to come downe from heaven to the earth, in the sight of men.

THe holy Ghost having arraigned and condemned the Clergy of Antichrist, touching their doctrine, proceedeth further to detect their abomination and forgery, in seeking to confirme their false doctrine by lying signes and works of wonder; condemning therein, first their vanity; secondly their presumption. For as nothing can be more vaine and ungodly, then to seeke by lying signes and wonders to confirme the doctrine of the Lamb and his servants, which is all sufficiently established by their owne magnificent and divine miracles, unto which the Church of God upon her allegiance is enjoyned

to subscribe: so nothing can be more presumptuous and wicked, then to attempt by signes and wonders the confirmation of any other doctrine then that which the Lamb and his two witnesses have sealed and delivered unto us, according to the statute of God, Deut. 13.

And though their signes were many, as the Spirit reporteth, saying, *And he did many signes*; yet were they but forgeries and lies, not wrought in truth and dignity, but in falshood and fallacy, as our Lord himselfe and his servant *Paul* foretold us, *Mat. 24. 24* *Bees.* 2. In which regard the holy Ghost, squaring the miracles of these exorcists after the rule of their doctrine, which was in shew the Lambs, but in truth the divels; calleth also their lying signes, heavenly fires, saying, *So that he made fire to come downe from heaven to the earth, in the sight of men*: not that they were in deed and in truth so, but that they seemed so to be, in the eyes of men, because they were wrought by these vagabond exorcists, under a pretended and colourable imitation of the name of the Lord Jesus, who of all heavenly powers and fires is the true Lord and soveraigne commander; so these Clerks of Antichrist must be futable in their wickednesse, that as their doctrine was opposite to the truth of Christ, so their wonders might contrary the power of Christ, by a colourable imitation of the miracles of Christ, and might be a true and perfect depravation of the same.

VERS. 14.

And he seduced the inhabitants on the earth, through the signes which were given him to doe in the sight of the Beast, saying unto them that dwell on the earth, that they should make the image of the Beast which had the stroke of the sword and liveth.

AND the Spirit further disclosing the happy successe of these unhappy brokers and slaves of Antichrist

XIII. Chapter of the Revelation. 55

Antichrist touching their mists and miracles, foretelleth us, that as the first *Elias*, by the miracles of heavenly fire, did induce and draw the good unto the feare of God, so these imposters of Antichrist, by the lure of their false and lying fires, should seduce and draw all dung-hill and earthly minded men from the feare of God, in such sure and devoted sort, as that they should perswade them to make the picture and image of the Beasts Religion, and to embrace and erect such a Christianisme, as should in all points counterfeite and represent the Paganisme of the Dragon; attiring and decking *Jupiters* prophanation with the holy and honourable names of God, Jesus, Spirit, Scriptures, Church, Sacraments, Saints, &c. like excellent Comedians who deck themselves with Crownes, Scepters, Purples, and representations of Kings, when as indeed they are but the idlest and basest of the people. And as the Lord commanded his servant *Moses* to erect such a tabernacle of witnesse here on earth, as should be in all points after the idea, modell and platforme of that divine and eternall Tabernacle which he saw in the mount: so Antichrist (Lord of misrule) commanded his propudious Clergie to cause all people, nations and Kingdomes, to set up such a Christianity as should in all points answer the idea, modell and platforme of that prophane and execrable heathenisme wherewith he saw the Gentiles enamoured; and hereby so strongly seduced the inhabitants on earth, that they verily thought the *mystery of iniquity* to be pure and undefiled christianity, and that the *abomination of desolation*, forespoken by *Daniel* the Prophet, is the only true, ancient, Catholique and Apostolique religion; teaching them that perish by consenting unto lies, that they ought to worship God as the Gentiles did worship *Jupiter*; perswading them that as the Gentiles had their *Ara*, so Christians must have their *Altars*; and as the heathen had their bloody

bloody *Sacrifices*, so Christians must have their *unbloody sacrifices*, and offer bread and wine to God, as the heathen did to *Ceres* and *Bacchus*; and as the Pagans had their *Pontifex maximus*, so Christians must have their *Pope*; and as Ethnicks had their *Sacerdotes*, so must Christians have their *Priests*; and as the Gentiles had their *Gods* and *Goddesses*, so must Christians have their *be saints* and *the saints*; and as the Dragon had his *Pantheon*, so Antichrist must have his *All-saints*; and as the heathen had their *idolls*, so Christians must have their *images*; and as the Pagans did consecrate their *Temples* to *idolls*, so Christians must dedicate their *Churches* to *Saints*; and as the Ethnicks had their *supplications*, so Christians must have their *processions*; and as the Gentiles had their *Lustrations*, so Christians must have their *holy water*; and as the Dragon in his Church-service had his *Cerei*, so Antichrist in his Church-service must have *Candles*; and as the Dragon had his *Acerra* or *Thuribles*, so Antichrist must have his *Censors*; and as the Dragon had his *Novendicall sacrifices*, so must Antichrist have his *Masses* of *Requiem*; and as the Dragon had his *Hecatombes*, so Antichrist must have his *Trenials*; and as the Dragon had his *Colledges Sodalium* and *Arvalium fratrum*, so must Antichrist have his *Cloisters of Monks and Friers*; and as the Dragon had his *Vestals*, so Antichrist must have his *Nuns* and *Sanctimonials*; and as the Dragon did celebrate the *birth dayes* of his *Cesars*, so Antichrist must solemnize the *nativity* of his *Saints*; and as the Dragon had his *Annals*, so must Antichrist have his *Legends*; and as the Dragon had his *secularia Spectacula*, so Antichrist must have his *Jubilees*; and as the Dragon had his *Bacchanals*, so Antichrist must have his *Carnivals*; and as the Dragon had his *Lupaneries*, so must Antichrist have his *Stewes*; and as the Dragon had his *incanters*, so Antichrist must have his *Exorcists*; and as the Dragon had his *Aysla*, so Antichrist must have his *Sanctuaries*; and as the Dragon had

XIII. Chapter of the Revelation. 57

had his *Exequies* and *Parentals*, so Antichrist must have his *Diriges* and his *de profundis*; and as the Dragon had his *comitia centuriata*, so Antichrist must have his *Councils œcumenicall*; and as the Beast had his *comitia curiata*, so Antichrist must have his *Councils Provinciall*; and as the Dragon did *divisie his Cæsars*, so must Antichrist *Canonize his Saints*; and as the Dragon enacted *civil lawes*, so Antichrist must enact *canon lawes*; and as the Dragon had his *imperiall Rescripts*, so Antichrist must have his *Decretal Epistles*; and as the Dragon had his *Tribunitiall intercessions*, so Antichrist must have his *uncontrollable interdictions*; and as the Dragon had and used his *Proscriptions*, so Antichrist must have and use his *excommunications*; and as that Beast commanded his heathen to please their goddesse *Iuno* with *Cane vota libens*, so this Beast commanded Christians to please their God with *vowes*; and as the Dragon had his *Triceps Hecate*, so Antichrist must have his *Triple Tiara*, to signifie his triple pretended jurisdiction; and as the Dragon had his *Hexaphoron*, so must Antichrist be *carried up and downe* briefly, as the Dragons Priests did teach the heathen to worship *Iupiter* as *God*, so Antichrists Clergy must teach their Christians to worship *God* as *Iupiter*; and look what *forme* of religion, what *manner* of life the Dragon led, the same must Antichrist in his person parallel and maintaine.

And to the end we may undoubtedly discern what and of whose image the Apostle speaketh, the Spirit remembreth now the third time his recured wound, which here, speaking more plainly out, he calleth *the stroke of a sword*; not that it was the only stroke (for many swords did pierce the Dragon, as his had pierced many) but the first stroke of a sword, which from the beginning and rising of the Dragons Empire and regimēt by *Cæsars*, did remeasure the fury of the sword upon his own head and chair of state, as the Spirit noteth saying, *which had the stroke of the sword, and liveth.*

VERS,

And it was given to him to give spirit to the image of the Beast, and that the image of the Beast should speake, and should make that whosoever honoured not the image of the Beast be slaine.

ANd such art and perswasible power was given to those inchanters and apostates of Antichrist, that they infused such a quickning spirit, such a life, giving animation into the Ethnick dead and desolate image of the Dragons religion, by guilding it over with the reverend, divine and honorable names of God omnipotent, Christ Jesus the righteous, his holy Spirit, his precious blood, his sacred word, his blessed Sacraments, &c. that they easily perswaded the blear-eyed world to think and beleeve, that the execrable forme and image of *Jupiters* abomination, commanded by the Dragon and his Cæsars, was the very true worship and service of God, commanded by the Lamb and his servants; and that the picture of *Jupiter Olympius*, which their Lord *Epiphanes* had set up and placed in *Sanctum Sanctorum*, was the very Ark, and propitiatory of God, set up and erected by *Moses* his servant; and their abominable mysticall Masse, the Sacrifice of an unbloody Messias, made of bread of their owne baking (which the Patriarks, Prophers and Apostles never heard nor dreamed of) is a Sacrifice not Eucharisticall, but propitiatory, and so all-sufficient for the atonement and reconciliation of God unto the sinner, as if it were figured and sealed in the precious blood of the Lord of the Covenant; and that the horrible prophane and detestable supper of *Thyestes*, is the very true, holy and comfortable commemoration of the Lords love in giving his life for the children of the Church, and their thankfull communion and celebration of the same.

And by these and such like enchantments, these Pro-
ctors

XIII. Chapter of the Revelation. 59

ctors of Antichrist so baffled and blinded the Princes, and Protectors of their synagogues, that they inzeal'd them to authorize and erect inquisitions, executions, and torments against all such as refuse to honour and adore the idol-service and desolation of their *Antiochus*; and that all such as doe but mutter against the magnificence of their Church and her worship, which all the world adoreth, should be accounted as *Insolium Lolium*, weeds, Lollards, Heretiques, excommunicates, and sonnes of death, to the admirable confirmation of the Spirits prediction in this plaee, saying, that it was given to him to give such spirit to the image of the Beast, that the image of the beast should speake, and make that whosoever honoured not the image of the beast, be slaine.

V E R S. 16.

And he should make all little and great, rich and poore, free and bond, to have a Character in their right hand, or on their fore-heads.

AND the power of these prostibulous Clerks was so catholique and universall, that they caused all Kingdomes and Nations (figured here by a numeration of their estates, conditions and callings, *little, great, rich, poore, bond, free*) to confederate and unite themselves by a resolute and determinate purpose of believing and living after the laws and prescriptions of Antichrist; which league of voluntary and resolute subjection, the Spirit calleth *the character of the beast*: for as unity and love in truth, and a resolved purpose to live after the Commandements of God, is the Character and cognizance of the Lamb: so unity, conspiracy and banding against the truth, with resolution to live after the traditions of Antichrist, is the crest and character of the Beast. Which profession of obedience was so studiously embraced, and

and with such joy received of all the clients and creatures of Antichrist, that the Spirit saith, they did no lesse pride themselves in their errors and abominations, then in the wearing of their bracelets and habillements, delivering it in manner of speech usuall with holy Scripture, when it intendeth to expresse an ardent and hearty affection approved both by word and action, by practise and profession, as *Deut. 6. 8.* and *11. 18.* where the holy Ghost useth the selfe same phrase, *in their right hand, or on their foreheads.*

VERS. 17.

And that no man may buy or sell but he that hath the character or the name of the Beast, or the number of his name.

AND in further prooffe that Antichrist and his apostaticall Clergy should drive the Nale of their impiety home to the very head, the Spirit saith, that by them and meanes of their authority, it should be enacted, that none should trade or live (for so much the inhibition of buying and selling doth inferre) but such as acknowledge and adore the prerogative royall, religion and discipline of the Beast and his holy Catholique Church (for so by a figurative kind of blasphemy she must be called) as is confirmed by Antichrist himselfe, then named *Martin* the fift, in his Bull directed to the inquisitors of hereticall pravity (for so it pleaseth him to terme the profession of the truth) *Nec domicilia habeant, nec larem foveant, nec contractus ineant, nec negotiationes & mercaturas exerceant, nec humanitaris solatia cum Christi fidelibus habeant, &c.* All which their domineering, rage or madnesse, the holy Ghost by way of prevision most admirably epitomizeth in these words, *And that no man may buy or sell* (no one excepted out of the King of Babylons decree) save those onely that carry his signing and flesh-mark in their hands or hearts, as Beasts doe in their

XIII. Chapter of the Revelation. 61

their sells, meaning such as under or above board, privately or in publique, are obstinately and resolutely devoted to live and dye as the Beast commandeth; which the Spirit unfoldeth in saying, *But he that hath the Character*, or are otherwise allied as it were by way of cognomination unto Antichrist or his Church Catholique, and are hereafter cleped Papists or Catholiques, revealed in these words, *Or the name of the Beast*; or last of all, are found to adore within the very verge or lists of his reigne and Empire Pontifical, here buttred and bounded within the circle and comprehension of these words, *Or the number of his name*, of which more at large in the verse following.

VERS. 18.

Here is wisdom; he that hath understanding, let him count the number of the Beast, for it is the number of a man, and his number is six hundred sixty six.

THe holy Ghost intending to reveale in this verse, the secret councill and purpose of God, concerning the period and finall end of Antichrist and his Church-dominion, prepareth his Reader to attention by a little short Preface, intimating that it is the discovery of a mystery and point of high understanding, saying, *Here is wisdom*; wherein lest we should overrashly judge (as many have done) the Spirit maketh choice of his auditors, and addeth for a bar, not he that will, but he that can, and hath understanding, let him audite and count the number of the Beast; *He that hath understanding, let him count the number of the Beast*; whom lest we should imagine to be a spirit or other creature of strange shape (as some have vainly phantasied) the Spirit calleth him a man, saying, *For it is the number of a man*, comprehending by a Synecdoche under the word *Man*, a successive state and Kingdome of men, after the speaking and stile

Exod. 4.

Dan. 7.

Dan. 8.

of the Prophers: for so the Lord informed his servant *Moses* to speake, *Let my sonne goe*, that is, let my People of Israel depart; and so in *Daniel*, under the forme and name of foure singular Beasts, are designed foure severall Monarchies, most of them containing a long succession of many Monarchs, *The Ramme which thou sawest are the Kings of the Medes and Persians*: after which manner of speaking, the Spirit speaketh also in this place, and under the name of a man, presenteth unto us the whole race and succession of men of sinne, whose totall summe is one Antichrist, the bounds and limits of whose dominion and tyranny, the holy Ghost impaleth within the circuit of a certaine sure prefixed period and determinate number of yeares, saying, *And the number of him is six hundred sixty six*. Wherein many, as well ancient as late writers (as in the rest) have vainly imagined, that Antichrist is one singular person, which must suddenly start up; and after three civill yeares and a halfe depart againe; and that he must bee by birth a Jew; and of the Tribe of *Dan*, when notwithstanding those cursed Scatterbags have neither Tribe nor shadow of Tribe left amongst them; and that he must reigne in *Ierusalem*, of which Citie and Temple, there is not any one stone left upon another; and that he must kill *Enoch* and *Elias*, who are to appeare about the Kalends of Greece; with divers other such legendary phantasies, never meant nor sent from God: so in this point also concerning the number of Antichrist, they have given up an account so far from the audite of truth, as nothing can be more. And as men that thought it worth the labour to find a knot in a rush, so by a conceited framing and anagramming of letters, they have endeavoured to find out such a name, as by characters might express the number 666; and withall might something square either with the name, nature, blasphemie or residence of the

XIII. Chapter of the Revelation. 63

the Bishops of Rome, as *αὐτῶν, τῶν ἀποστόλων* for *ἀποστόλων, λαμπρῶν ἱεροσολιτῶν, μαρτύρων, ἀποστόλων*, Reminb Adonikam, filius perditionis, &c. whereunto also may be added the conjectures of *John Wickliffe*, *John Bale*, *Francis Junius*, men otherwise of good and worthy memory in the Church of God; as also the conjectures of others as worthy and honourable as they; that have referred the number of 666. to the time of Antichrists revealing and yeare of rising, when notwithstanding it is a strange voyce, and not knowne to the eares of the Scriptures, for the word *number* to be used for the beginning and rising of any terme of time limited and predicted by the Prophets, but onely for the end, period, and determination thereof.

But if it were lawfull to smile in so grave an inquisition, amongst all phantasticall charmes and cabalisticall conjectures upon this word *number*, there is none more ridiculous then that which most pleaseeth our Rhetoricall Rhemists, who by a rare suppuration of characters, have as roundly found out the Beasts number as the Sodomites did the doors of *Lot*, in the name *Luderus*, which in the Almain tongue is the name of *Luther*: and although we are sure, they cannot so much as think upon the poor *Frier Luther*, but for very feare they shrink all the world over; yet this device so tickleth the Clergy of Antichrist, that they pretend to laugh for joy. But as for their prefixed time of three naturall or civill yeares and a halfe (which they allot to the reigne and rage of their Antichrist) it doth so unevenly square with *Luther* or *Lutherans* continuance, that these miserable Sardonians are faine to eat their word, and to endure the foolish world to laugh at them, whiles as dying they faine would seem to laugh at it. But to leave these cursed leaders of the cursed blind, and returne againe to those that have thought to calculate and

64 An Exposition of the

find out the mystery of Antichrists number 666 in a word, at a word we say they are deceived and erre, not knowing the power and construction of the Scripture.

For first, by the word *name*, delivered in the former verse, in these words, *Or the number of his name*, is meant the very existence and person of the man of sin, by a propriety of speech common to holy Scriptures, as *Acts* 1. 15. *Apoc.* 3. 4. & 11. 13. where (by an Hebraisme) *names* signifie *men*, and are converted with the parties and persons themselves, as the name of God in holy Scripture is often taken for God himselfe : and therefore as in the former verse, the Scripture calleth it *the number of his name*, so in this verse, he calleth it *the number of a man*, understanding by *a man* (as is aforesaid) the totall sum of that succession of beastly men, which make and constitute the existence and person of one Antichrist : and by the word *number*, is meant the fatall end and finall determination of their reigne and government : for so the finger of God speaketh to *Belsazzar*, *God hath numbred thy Kingdome*, that is, God hath ended and finished the dayes of thy Kingdome : so that *the number of his name*, or *the number of the man*, is nothing else but the period and finall determination of the usurped tyranny and domination of Antichrist ; which the Lamb, the Lord and preserver of Israel, for the glory of his name, consolation of his Church, and confusion of her foes, with a mighty and outstretched arme shall bring to passe in the yeare which shall be 666.

For soasmuch as the egge of Antichristianism was laid in the dayes of *Innocent* the first, successor to *Anastassius* the first also of that name, in the yeare of salvation 406. as is before declared ; and that by expresse commission, there was furthermore granted to the Beast, his heirs and successors 1260. years, for the

XIII. Chapter of the Revelation. 65

the hatching, fostering and perfecting this child of perdition and mystery of iniquity, which being added to 406: by rule of true audit must needs verifie this admirable judgement, which the Spirit of God hath here denounced and determined to make good upon him in the year which shall be 1666. In which account and discovery of his end, the holy Ghost of purpose leaveth out the millenary number, as not onely knowne perfect and immutable (for that these vile and evill dayes shall not exceed more thousands then one) but as respecting also the common use of all Nations, as well Hebrews as Gentiles, who in their stiles (for brevities sake) do no lesse often speak and write by th'imperfect number, committing the millenary, then after the perfect, adding the millenary, as *Munster* well observeth.

And in that year my Lord of Rome shall lay down his proud waves: and although he fortifie never so strong, and lay his foundation as low as hell, and build his towers as high as heaven, and place his Miter above the stars, yet in that day he shall die the death of the uncircumcised, and perish like the Amorite, whose fruit is destroyed from above, and root from beneath: and the multitude of his offences shall consume the multitude of his forces; and it shall be more possible for him and easie unto him, to weigh the fire, or measure the wind, or call againe the day that is past, or recover the verdure of the withered grasse (as a holy one saith) then to avoid this counsell and decree of his downfall here determined by the Spirit against him, saying, *And the number of him is 666.*

And then all Kingdoms and people shall see th'eternity of that eternall City (as one of her own calleth it) and th'immortality of her soul, meaning the soveraign power and supremacie of her Cæsars and high Priests, to wither, die, and forsake the earth for ever: and as Babylon her mother left unto her th'inheritance of

Vide Calendarium Hebraicum Sebastiani Munsteri.

Amos 2. 9.

of her pride and prophanations, so shall she also leave unto her the heritage of her death and judgements: for as her glory hath been great, so shall her dishonour, when all her excellency shall be translated into shame and sorrow.

Now therefore as King *Belshazzar* cried aloud, when he saw the hand-writing against him, that they should bring the Chaldeans, Astrologians and inchanters to read and interpret; so thou that once and long before our dayes, hast been deemed by Laws of all Nations a power so soveraigne and holy, call now about thee thy Councell and thy Clergy (who call themselves good men, learned and wise, whose onely grace is to love antiquity, gravity, wisdom and constancy) call them I say, cloath them with purple and chaine them with gold, yet shall they not deliver thee from this judgement to come; but as the mill-stone which the mighty Angel tooke and cast into the sea, which may not rise and float againe, with such violence thou and thy Church in that houre shall be thrown down, and shall be found no more.

And all such Kings on earth, or rather Kings of earth, whose love thou hast stollen, to the losse of their souls, that have lived in drunkenesse, delights and wantonnesse with thee, shall weep and waile for thee (as for their first-borne) when they shall see the smoake of thy torments ascend, and the Apples which thy soule lusted after, to depart from thee, and no man to buy thy trash and commodities any more: for that God which judgeth thee, is a strong Lord, and thy derision shall be the joy and Allelujah of Sion.

But her fall and her day may not long endure before the Lord (that with justice judgeth and fighteth) shall come in the clouds of heaven, to render unto every man according to the wayes wherein his heart hath walked, as more directly is revealed in the 20. Chapter following. But as concerning the

day

XIII. Chapter of the Revelation. 67

day and houre of the comming of that Lord, who for the glory of his name shall bring these things to passe, it is fast sealed up in the treasury of God, far beyond the ayme of all his servants on earth, or Angels in heaven; and yet his beloved servant Daniel is bold in spirit, and layeth downe the yeare to be the five and fortieth yeare (according to his Chaldaicall supputation) after the consumption and extermination of Antichrist, that it may be fulfilled which was spoken by the Prophet, *Verily the Lord of hosts will doe nothing, but he revealeth his secrets unto his Servants the Prophets.* Amos 3. 7.

DAN. 12. 11, 12, 13.

And from the time that the daily Sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety dayes.

Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty dayes.

But goe thou thy way till the end be: for thou shalt rest, and stand up in thy lot, at the end of the dayes.

F I N I S.
